لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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Shahadat 1356—April 1977

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Nazir Islah-o-Irshad,
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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

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A Sura from the Holy Quran – VIII

قل يا ايها الكافرون ، لا اعبد ما تعبدون ، ولا انتم عابدون
ما اعبد ، ولا انا عابد ما عبدتم ، ولا انتم عابدون ما اعبد ،
لكم دينكم ولى دين .

"Say, 'O ye disbelievers ! 'I worship not as you worship ; 'Nor do you worship asI worship. And I shall not worship that which you worship. Nor will you worship Him whom I worship. For you your religion, and for me my religion."

(C) There is a strange sort of difference of opinion among

*Continued from the July, 1976 issue of Review of Religions,

the commentators about this verse. Some of the commentators including Alama Qartabi say that some people take قل يا ايها الكافرون to mean قل للذين كفروا i.e. 'say to the unbelieves'. In my opinion this explanation is wrong and unjustified and amounts to attributing obvious falsehood to Almighty God. Moreover, interpretation, that His Prophet should call that unbelievers before him, should disgrace them by addressing them contemptuously and accuse them of something which every sane person tries to avoid weakens the contents of the Sura and is an attempt to fail God's purpose.

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In the opinion of Allama Qartabi and of those who agree with him, the meanings of the words قل للذين كفروا are that if the receipient of this command says to only one person or even if he speaks in a meeting the orders will be deemed to have carried out. The words قل يا ايها الكافرون on the other hand, signity that it is necessary to gather all the unbelievers in his presence and address them: 'Ye unbelievers you are such and such.....,

As far as the question of *Qirrat* is concerned, there is no doubt as to whether the Quran says قل للذين كفروا or قل يا ايها الكافرون. Because we do not find this *Qirrat* mentioned in any of the work on *Qirrat*. Therefore whoev r has said it is قل للذين كفروا he has, in fact, interpreted قل يا ايها الكافرون and has tried only to convey that قل يا ايها الكافرون simply means tell this to the unbelievers', it does not follow from this that one should call them and disgrace them to their face. Those who had emphesized قل يا ايها الكافرون want to clarify that as ايها is used, in Arabic idiom, to warn and to alert, it is desired that the unbelievers should be clearly and positively told of their unreasonableness and the whole thing should be fully explained to them.

In my opinion, it is a mere verbal discussion and is of no significance. Because the verse itself clearly explains its meanings, it contains emphasis as well as warning. It does not matter whether it is told to the unbelievers directly or conveyed

to them through some other means. What matters is that the message reaches them. Moreover none can deny the emphesis contained in these verses. What more can be said to discourage one who is given this message: 'I do not and will not worship what you worship nor do you worship what I worship'.

It must be remembered that the words يا ايها are always used to emphesize a point. But there is nothing to disgrace or humiliate anyone in the use of words يا ايها . Similarly there is nothing derogatory in the use of words الذين كفروا . A man is disgraced or humiliated by his own deeds and not by how the others address him or what they say about him. In this verse, by mentioning the reality of the action of the unbelievers and the belief of the Muslims, the folly of their belief and their obstinacy and the reasonableness of the Muslims are automatically and fully explained.

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These comentators have given no thought to the fact that they themselves are guilty of undermining the contents of the Sura by trying to limit its meanings. Because if it was addressed solely to a few Meccans, then there seems to be nothing in this Sura to draw the conclusion that no reasonable person can do like this. It is said in the Sura that 'You do not worship. whom I worship and you do not worship in the manner in which I worship". Now there is nothing in this that makes it apparent that no reasonable person can do like this. If mention were made of something showing the unreasonableness of unbelievers' beliefs and stand, then it would have been right to draw the above conclusion. Otherwise the mere use of words لا اعبد does not justify anyone to draw this conclusion. Thus, these commentators themselves, by confining this Sura to a few persons, have minimized its importance. They have thus, reduced this Sura to a simple statement, containing no cogent argument and showing no folly or unreasonableness of the unbeliever's stand. It is because of this fact, that I have discussed this question at great length that the Sura is not addressed to a

few Meccans only and that it does not mean what is attributed to it by the majority of commentators. When, once we realize this, only then we can understand the true significance and meanings of the Sura and can appreciate 'the vastness of its contents.

It should also be noted about يا ايها that in Arabic the words are used simply to draw attention to a certain point and not as a warning to desist from a certain evil. In the Holy Quran the expression is used more than fifty times. Sometimes its addressees are the believers, sometimes the unbelievers. At places opponants of Islam are addressed while at ather places the whole of mankind, while still at other places messengers and prophets are addressed by using the expression يا ايها . It is therefore clear that يا ايها is used simply to draw attention and not to admonish. And while attention of prophets, of messengers and of believers can be drawn, the attention of guilty, of unbelievers and of the whole of mankind can also be drawn. Similarly, while attention can be drawn to God's wrath, it can also be drawn to God's mercy and love. Thus in the Holy Quran we see God addressing the Holy Prophet :

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يا ايها النبى انا ارسلناك شاهداً و مبشراً و نذيرا

Now this verse does not contain any adomonition, because there is no occasion of admonition, while it certainly contains an expression of God's love for him ; The Holy Prophet's attention is drawn to the greatness of the status granted to him by Allah. Again God says in the Holy Quran :

يا ايها الرسول لا يحزنك الذين يسارعون فى الكفر

This verse also does not contain any admonition. It is simply an expression of God's regards for the feelings of the Holy Prophet.

It is, therefore, evident that the expression يا ايها does not imply admonition or humiliation. But it definitely signifies

to the importance of the subject discussed. The words قل يا ايها الكافرون therefore signify the importance of the contents of the following verses. It is unfortunate that we have minimized the importance of what God considers to be of great significance by giving an insignificant exposination. Thus the explaination of the Sura by earlier comentators which we have discussed above does not contain anything of any real significance or importance. It contains no argument and no couclusion is drawn from it. How can this be said to be of any importance. By the very fact of limiting its meanings the comentators have minimized its importance.

(To be continued)

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IN PRAISE OF MUHAMMAD

(Peace and blessings of Allah be upon him)

by

Hazrat Mirza Ghulam Ahmad of Qadian

(Translated by Pir Salahuddin)

I would lay my life, the blood of my heart, to
have a glimpse of the Beauty of Muhammad.
I would lay my very dust at the feet of the people
of Muhammad.

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I saw with the eyes of my mind, I heard with the
ears of my soul,
Rising from every place, the light of the Beauty of
Muhammad, the cries of the Beauty of Muhammad.

The fountain of running water I am giving to the
people,
Is but a drop from the Ocean of Muhammad.

The fire which burns in me is a reflection of the
Sun of Muhammad.
The water which flows from me flows from the
Fountain of Muhmmad.

جاں و دلم فدائے جمال محمد است

خاکم نثار کوچهٔ آل محمد است

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دیدم بعین قلب و شنیدم بگوش هوش

در هر مکاں ندائے جمال محمد است

این چشمهٔ روان که بخلق خدا دهم

یک قطرهٔ زبحر کمال محمد است

این آتشم ز آتش مهر محمدی است

و این آب من ز آب زلال محمد است

The Revelations of the Prophet Muhammad

WAS IT A DISEASE ENTITY?

Dr. L. A. Qureshi M.B.,B.S., MRCP., DCH.

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Introduction :

The message of Hazrat Muhammad (peace and blessings be upon him) which has been accepted and cherished by millions of people through the centuries has also been criticised and suspected by many others. The motives of criticism have been varied. This criticism has also occurred during the modern era when human race has progressed considerably in the fields of science and medicine. One thing which has often baffled the Western thinkers and scientists has been the descent of revelation on the Holy Prophet. Many views have been held by different people about this extra ordinary phenomenon. Such views have been different and diverging and have depended upon the depth of those people's knowledge about the revealed message and their attitude towards it. Obviously those who have understood and accepted the message, have never criticised it. But those who have been opposed to the message have thought it fit to explain it in other ways according to their own understanding. References to such ideas are even made in the Quran. (1,2,) Some have thought Quran to be a poetic work. Others have tried to explain it on the basis of some disease. Madness, Schizophrenia, fabrication of ideas, Epilepsy or similar recurrent cerebral dysfunctions have all been considered to be the possible basis of the revelations.

The main reasons for the inability of these people to understand this phenomenon have been two. Firstly an ignorance about God—His personality and attributes. Secondly a partial and only superficial knowledge about the revealed message and the actual history of its descent. Another factor responsible

for the mistake has been the absence of any detailed and authentic record about the life history of the other prophets who appeared before Hazrat Muhammad (peace be upon him). An attempt is made in this article to elaborate each point.

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God

God is the central figure of each religion of the world. Does He exist ? What is He like ? What does He do ? What are the proofs of His existence ? These are some of the questions which appear in the mind of every sane person about God. Every religion tries to give us some answers to these questions. By logical deductions also, a total unbeliever also comes to the conclusion that there should be some one who has purposefully created, developed, sustained and administered the complicated affairs going on all around us. This in itself is a vast subject and is beyond the scope of the present article. But it will not be out of place to quote two attributes of God out of many thousands mentioned in the Quran which help one to recognise Him as a Living and All Powerful Being.

The first attribute is God's ability to accept and answer the prayers of people in need. This is mentioned in the Holy Quran in the following verses :

> "And your Lord says, 'Pray unto Me ; I will answer your prayer". (Quran Chapter 40 : 61)
>
> "And when My servants ask thee about Me, Say, 'I am near. I answer the prayers of the supplicant, when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right path." (Ch. 2 : 187).

The second attribute is God's habit to reveal Himself to His chosen people and is referred to in the Quran as follows :

> "And it is not for a man that Allah should speak to him except by direct revelation, or from behind a veil or by sending a messenger to reveal by His command what He pleases. Sure He is High, Wise." (Ch. 42 : 52.)

The Prophet Muhammad (Peace be upon Him) :

The prophet Muhammad (peace be upon him) was born in a pagan nation which was uncultured, illiterate and full of vice. He himself could not read or write and had no knowledge of the teachings of the Christian and Jewish faiths which were different to the pagan beliefs prevalent amongst his own people. Among his compatriots he was completely different because he was very honest, most truthful and upheld those virtues in his own actions which were completely lacking in the character of his people. The first forty years of his life were relatively uneventful compared to his later life but then it was completely transformed by the appearance of the first and the successive revelations.

The perusal of the history shows us that the revelation always followed the same pattern on most occasions i.e. the Prophet was troubled by some problem. He started to pray to God for the solution of the problem. The solution to the problem or some forthcoming event was revealed to the Prophet in one of the manners which are to be described below in detail. The solution of the problem or the prophecy made by the Prophet with the guidance of the revelation was always proved to be right. The pattern was repeated again and again and the followers of the Prophet - the Sahaba - were well acquainted with this phenomenon. The Muslim historians and other scholars who have studied the Muslim literature in detail recognise this well established pattern.

The Modes of Revelations :

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As a result of the prayers of the Prophet the revelation used to occur in one of the following ways :

1. Dreams while asleep, informing the Prophet about events due to occur and which were later proved to be correct.

2. Visions while awake revealing events actually occuring at that time at some far away place about which no one could possibly know anything by the physical means available at that time. The event was later confirmed by eye witnesses arriving in Medina. During such revelations the Prophet did not lose consciousness.

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3. Hearing a voice giving a message or a command ment, a news or a prophecy which was appropriate to the time it was received and was proved later to be most meaningful and correct. During this type of revelation mild drowsiness or semi-conscious state of mind used to prevail and depending upon the type of message delivered, there was sometimes cold perspiration over the face.

4. Hearing a voice coming from behind a curtain in a state of complete wakefulness or mild drowsiness giving some relevant information proved by subsequent events to be correct and true,

5. Some person appeared during a state of complete wakefulness and imparted some information. This person was sometimes also perceived by other people present at the time.

The Quran has mainly been revealed in the latter three modes and a few quotations from it may explain the points made above.

The Prophet had his first revelation when he reached the age of forty. As a result of his teaching being opposed to the pagan beliefs of the Arabs, there was great opposition to him. He and his followers were tortured and persecuted. During one of the revelation he was given a promise which is recorded in the Quran in the following verse :

"O Messenger ! Convey what has been revealed to thee from

thy Lord ; and if thou do it not, thou hast not conveyed His message. And Allah will protect thee from men" (5 : 68).

During the thirteen year's stay in Mecca many attempts were made to assassinate the Prophet. At the time of his migration an organised effort throghout his route to Medina was carried out to bring him dead or alive with a prize of one hundred camels on his head. After his migration to Medina, he was still surrounded by many enemies. He lived with the Jews who were deadly against him and tried to poison him and kill him by deception. Moreover, he took part in many armed conflicts against his opponents in most unfavourable conditions. The history is a clear proof that the promise of protection revealed to the Prophet was indeed carried out most successfully, despite the utmost efforts of his opponents to the contrary.

Another revelation occured at the time when the Prophet was travelling from Mecca to Medina under the most adverse circumstances. It is recorded in the Quran as follows :

"He who has made the teachings of Quran binding on thee will most surely bring thee back to thy ordained place of return" (Ch. 28 : 86). And just as it was foretold the Prophet returned 9 years later as a victorious ruler to the city from where he was turned out as unwanted. Such coming events were foretold thousands of times during the periods of revelations by the Prophet and are well recorded in the history.

Other prophets mentioned in the Bible and other scriptures have also received revelations and foretold coming events, hence the name prophet. But the detailed knowledge about how the revelation occured to them is not recorded as well as that of the Prophet Muhammad (peace be upon him). This has led the non-Muslim scholars and scientists to believe that this phenomenon of revelation was unique only to Hazrat Muhammad (peace be upon him). The Quran, however, refers to it in the following verses :

> "Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him ; and

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We sent revelation to Abraham and Ishmael and Isaac and Jacob and His children and to Jesus and Job and Jonah and Aaron and Solomon and We gave David a Book. Messengers whom We have already mentioned to thee and some Messengers whom We have not mentioned to thee - and to Moses Allah spoke at great length."
(Cn. 6 : 164-165)

According to the belief of the Muslims every prophet gets his revelation in a similar fashion - the same way as the Prophet Muhammad received his. The proof of this belief is available amongst the Muslims because persons who have received revelation of God have been present amongst them at various times and have recorded their experiences clearly in their narrations and writings. The most prominent amongst them has been Hazrat Ahmad of Qadian, India (1835-1908) who recorded his experiences in his books particularly in Brahin-i-Ahmadiyya. His experiences are similar to those of the Prophet Muhammad and follow the same pattern viz a viz : the Prophet is anxiously praying for some problem and suddenly he is gone in a state of revelation during which he may be drowsy and after a few moments he is awake and tells the people the message he has received. During this state there are no convulsions. After this there is no headache or drowsiness or any other ill effects. In fact the experience is most refreshing and satisfying, because often the problem for which he was worried is solved. He describes all the five modes of revelation, referred to above, in his experience. The information imparted during the revelations are also well recorded and many of them have been proved to be true. These included the prophecies about the fall of the Czar of Russia, the fall of the British Empire in India, the two World Wars, the Korean War and many others.

Apart from Hazrat Ahmad, there are thousands more Muslims who have had similar experiences which ase also well recorded.

Discussion :

The difficulty in understanding the state of Hazrat

Muhammad (peace be upon him) during the moments of revelation can be easily resolved if we note that although there sometimes was drowsiness during such periods yet it had a definite pattern. He was always anxious about some matter for which he prayed to God. At that time he had a revelation during which he was given some information which later proved to be absolutely correct and relevant. Even his arch enemies and opponents were never able to say that whatever he told was ever absurd or irrelevant. Quran which is composed entirely of the revelations of Hazrat Muhammad (peace be upon him) is itself a very compact, rational and systematic book which deals with spiritual, moral, legal, historical and many other aspects of human life in the most amazing way. No one has ever been able to write a similar book despite repeated Quranic challange,

> "Do they say 'He has forged it?' Say, 'Bring then a Surah (Chapter) like unto it' and call for help on all you can, apart from Allah, if you are truthful." (Ch. 10 : 39)

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and again :

> "And if you are in doubt as to what we have sent down to our servant, then produce a chapter like it, and call upon your helpers besides Allah if you are truthful ; But if you do it not - and never shall you do it - then guard against the fire whose fuel is men and stone" (Ch. 2 : 24-25)

Not a single case recorded or unrecorded in the medical history of Schizophrenia or Temporal lobe Epilepsy. or Falling Sickness or of any other human disease manifests the three characteristics of the state of the Prophet Muhammad (peace be upon him) during which he received the revelation from God. On the other hand there are hundreds of examples of normal human beings - like Hazrat Ahmad - who even in our own modern times of knowledge and science have experienced and demonstrated the same phenomenon many times. This

phenomenon still continues to occur to persons who are alive and well even today.

This condition, therefore, is quite different from Temporal lobe epilepsy, Ischaemic episodes, drug induced hallucination, hypoglycaemia, schizophrenia or any other human disease. It is an entity in itself manifested by the prophets of God and is not related to any disease.

Summary :

The state of mind of Hazrat Muhammad (peace be upon him is discussed in the light of history both of his period and the present times. The characteristics of his experience are described and compared with the experiences of some of the people of the modern times. It is refuted that the experiences of Hazrat Muhammad (peace be upon him) could be due either to temporal lobe epilepsy, schizophrenia or any other disease state.

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Concept of Salvation and Christianity

Basharat Ahmad Bashir

Translation : Mr. Manzoorul Hussan (Maj. Rtd.)

The concept of Salvation, in one form or another, is found in almost all religions of the world. It is known to be held even by the followers of ancient religions, the Egyptions and tne Japanese. Archaelogical discoveries have unearthed tablets, as old as seven thousand years back in history, which reveal that the Egytians buried in the grave along with the dead, artic es of food, furniture and precious jewellery, with a view to saving the soul from the retributive punishment of hell. In short, the idea of salvation exists even in the most ordinary of religious creeds.

An analytical study of different religions in the world shows that some nations having no belief in the existence of God, do consider salvation essential for human soul. An instance many be quoted. The Budhists come out of the Hindu religion. It is observed that early Budhists had faith in God's existence, but the modern ones have no such faith and yet realise the importance of salvation. Similarly the Jainists, who openly deny God, regard salvation as the chief goal of human soul.

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Concept of Salvation among the Jews

There are three principal religions in the present-day world viz ; Judaism, Christianity and Islam. Christianity in fact is no new religion ; it is an extension of Judaism ; but in view of its characteristic beliefs, it has come to assume the role of a separate religion. The Jews preserve the right of salvation to their own kinsmen and co-religionists. Prophets too come only for and from the Israelites ; so salvation too is exclusively their's, non-

Israelites being prohibited from attaining it. They however, hold different views among themselves. One sect maintains that the Jews can go to hell, but will be taken out soon. Commenting on this George Sale says in his translation of the Holy Quran as quoted by Rev. Wherry :

> "It is a received opinion among the Jews at present, that no person (from among the Jews), be he ever so wicked or of whatever sect, shall remain in Hell above eleven months or at most a year, except Dathan and Abiram and atheists (from among the Jews) who will be tormented there to all eternity." Wherry, 1 : 318

The other Jewish sect says that sinful Jews would be taken to the gates of hell, but would be turned back after repentance. The Jewish Encyclopaedia, also supports these beliefs. (Jewish Encyclopaedia, Vol. V, p. 582). The Jews, therefore, do not initiate non-Israelites in their religion : they monoplize salvation for the Jewish race.

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Concept of Salvation in Christianity

The Christians, unlike the Jews, do not reserve salvation for their own people only ; they say whoever accepts the yoke of Christian faith and believes in the crucified sacrifice of Jesus, secures salvation. Therefore they invite non-Christians to join their fold ; but it is against the received opinion and tenets of Christianity. Jesus' teaching forbids other people to join his religion. Thus it is written :

> "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Mathew, 7 : 6)

Again it is written :

> "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gen iles,

and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Mathews, 10 ; 5-6)

Similarly, it is written :

"But Jesus said unto her, Let the Children first be filled for it is not meet to take the children's bread, and to cast it unto the dogs." (Mark, 7 : 27)

The above references clearly prove that his teaching was exclusively for the house of Israel. And to extend it to other peoples for converting them to Christianity, amounted to 'throwing pearls before dogs and swines'. So, the Christians are not justified in calling the other peoples to Christianity, because such a course is at variance with the accepted teachings of their religion. God does not consider it proper for others ; so how can they hope to attain salvation by accepting it.

Christianity is based on Atonement

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Keeping in view the limits of my subject, I will confine my discourse to salvation as envisaged in Christanity. Salvation in other religions is beyond my scope. For the sake of comparison I will, however, discuss the Islamic view point on the subject.

Salvation, in Christianity, is based on the sacrificial Atonement of Jesus. It is a fundamental doctrine of Christianty.

The Christians believe that Adam and Eve took the forbidden fruit and thus committed sin and were expelled from the Paradise. Mankind has inherited the seed of the same sin through the ages ; so the entire human race is sinful. The wages of sin is death ; rather punishment in the Hell. God, however is Merciful, and the attribute of Mercy demands that man should escape punishment. Another attribute of God is Justice and this demands that a sinner must receive punishment. Mercy and Justice cannot operate simultaneously. in order to come out of this dilemma, God had to crucify his innocent Son, Jesus who sacrificing his life took upon himself

the entire lot of sins of all mankind. In this way he opened the gate of salvation for human beings. So this is the basic concept of Atonement, on which stands the edifice of Christianity. Thus says, St. John :

1. "We have an advocate with the Father, Jesus Christ the righteous ;
2. "And he is propitiation for our sins : and not for ours only, but also for THE SINS OF the whole world."

(The first Epistle of John 2 : 1-2)

Similarly Padre Pfender writes in his book, Mizan-ul-Haq :

"Jesus Christ is the means and cause of everybody's salvation. His suffering and death on the Cross, which he undertook for all of us, has become the cause as a result of which God forgives the punishment of those who have faith in Jesus Christ and He ever keeps blessing them with goodness."

(Mizanul Haq p. 121 published 1866)

In the same way, he writes in his book, 'Tareeq-ul-Hayat' :

"In short the ways and means, concerning forgiveness of sin and attainment of salvation, which God has devised for sinners and also stated in the Bible are the same, viz suffering and death of Jesus. So whoever believes in Jesus and accepts his Atonement, will have all his sins pardoned ; he will earn God's pleasure through the intercession of Jesus ; he will be the master of real and eternal righteousness."

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(Tareeq-ul-Hayat, p. 112 published 1867)

And apostle Paul deduces the following result :

'Therefore we conclude that a man is justified by faith without the deeds of the law'.

(Epistle of Paul, the Apostle to the Romans 3 : 28).

So according to Paul, performance of good deeds is superfluous ; only faith in Jesus and the Atonement suffices to secure salvation. This, in short is the concept of Salvation

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that Christianity advocates.

Obviously this concept is not only untenable with reason, it violates the teachings of Jesus. The more a person ponders over it, the greater grows his amazement; and in the end he has to give in and say: what a queer mechanization, it is, to redeem sins. If it is against the dictates of Justice to forgive a sinner, is it not, in the same way, against the demands of Justice to punish an innocent? How has the Son of God shouldered the responsibility of other's sins; and how has God gone so far as to punish the Innocent? The trouble was that Justice should, somehow, remain in tact, and Mercy as well, should come to operate. So when the innocent was crucified on the Cross for the sake of the sinners we can justifiably say that neither Justice remained true to dictates, nor Mercy remained true to its nature.

Is not God's Justice, Mercy as well? God's Justice is in fact Mercy. Justice implies that an innocent person should not be punished. So, to forgive a sinner on the basis of Mercy, is not against God's attribute of Justice. In fact, it is just in accordance with Justice. Jesus was certainly innocent and free from sin. But to say that he would take up the burden of the sins of others is not correct Jesus does not say that his Cross is tied up with the salvation of others. According to Jesus, it is essential for everyone to sacrifice himself on his own cross for salvation. Thus he says:

> "And he that taketh not his cross and followeth after me, is not worthy of me." (Mathew 10 : 38)

Again, it is irrational to suppose that everything done by the father is necessarily inherited by the son. If this were so, an ignorant father would beget an ever ignorant son. Similarly the son of a sceintist or a politician, would always remain an exact prototype of the father. It is found that the offspring of disbelievers turn out to be believers. Does this not prove that the law of inheritance has not been ordained by God to operate in the realm of religion. God has endowed

man with great capacity for goodness, which when properly nourished enable him to scale high moral and spiritual levels. The entire law of *'Shariat'*, is undoubtedly practicable, but the basis of salvation is faith and not good deeds. It is faith that absorbs God's grace. Good deeds are a means towards the perfection of faith. The Christian concept of Salvation, as such, does not relieve man of his sins; it rather opens the door to freely let in the sins. Martin Luther, the Founder of the Protestant Sect of Christianity writes;

> "Men cannot be justified before God by their own powers, merits and works but are justified freely for Christs sake through faith when they believe they are received into favour and their sins forgiven for Christs sake who by his death hath satisfied for our sins."
>
> (Encyclopaedia of Religion and Ethics Edited by James Hastings under Confession p. 846)

The above reference from Luther makes it clear that the Christian doctrine of Atonement regarding Salvation is morally so defective that it has brought the world to a point of dangerous degradation. Thus concept is wholly against the teachings of Jesus. The sum and substance of what Jesus taught about achieving Salvation is that eternal life is attained only through good deeds, pious thoughts and obedience to the laws of God.

Faith without deed is Useless

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It is reiterated that St. Paul considers faith even without good deeds as sufficient means for attaining Salvation, or the path to righteousness. James a disciple of Jesus strongly repudiates this idea and brands such a faith as 'accursed'. Thus, it is written:

> "What doth it profit, my brethern, though a man say he hath fitha and have not works? Can faith save him". (James 2: 14)
>
> "But wilt thou know, O vain man, that faith without works is dead. Was not Abraham our father justi-

fied by works." (James 12 : 24).

It is evident from above that Faith unsustained by actions is insignificant ; James goes so far as to condemn it as 'accursed'. It follows, therefore, that expectation of salvation gratis without the need of good deeds, is a pure folly. If deeds have no value, why did Jesus observed forty fasts? Was this a useless act? Certainly God abhores evil and feels pleased with right-eous actions. Accordingly Allah, the Gracious says: in the Holy Quran :

ان الحسنات يذهبن السيئات

'Surely good works derive away the evil one'.

(Hud verse : 115)

that is to say, that evil is a poison and good works are its antidote.

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Sayings of Jesus in support of Atonement

There are mainly two quotations from the sayings of Jesus that are presented in support of Atonement, Rest of the sayings constitute opinions of others and originate after the event of the Cross. The first saying of Jesus is :

"I am the good shepherd; the good shepherd giveth his life for the sheep." (St. John 10 : 11)

It is written about the other saying that when the hour of his crucifixion drew nearer, Jesus distributed the bread and the drink among his disciples saying :

"... This is my body which is given for you.
This cup is the new testament in my blood, which is shed for you." (St. Luke 22 : 19-20)

None of the two statements proves the vicarious crucifixion of Jesus for the sins of the whole world. It is common idiomatic language that Jesus used to suit the occasion, because every Prophet of Messenger or Reformer suffers persecution for the sake of his people; he rather suffers at the hands of his own

poeple whom he is commissioned to reform. If a prophet had not cared to reform his people, he would not have undergone hardships. So the suffering of a prophet is for the sins of his people. A nation spiritually advanced needs no prophet or reformer. Let us suppose for a while that Jesus did not utter these words. Still we would admit that while carrying out his mission of reforming the Jews, he must have undergone severe hardships, much in the same way as other prophets had.

The following words in the second statment of Jesus, need consideration:

> "This cup is the new testament in may blood, which is shed for you."
>
> If Jesus was to undergo vicarious punishment for the human beings of the whole world he would not have said 'which is shed for you' instead he would have said, "for all mankind".

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How are sins forgiven.

Now another question confronts us. Since the doctrine of Atonement is neither supported nor proved by Bible, what is the method that Jesus has to suggest regarding redemption of sins. Thus it is written:

> "And forgive us our debts, as we forgive our debtors.
> "For if ye forgive men their trespasses, your heavenly Father will also forgive you.
> "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (St Mathew; 6: 12-15)

Faith in Atonement does not figure anywhere here. He means to say: develop the quality of mercy in yourselves so that mercy may be shown to you and that you may be forgiven, Again it is written:

> Enter ye in at the strait gate:
> "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is that gate, and narrow is the way,

which leadeth unto life, and few there be that find it."
(St. Matthew, 7 13-14)

The above quoted sayings of Jesus indicate the way Salvation is secured. He means to say that a person who suffers for others, undergoes penance, passes through hardships, would deserve salvation, whereas a person who wastes his life in indulgence, ease and comfort would certainly go without it.

What Atonement Existed from Adam to Jesus

Now, another point worth cosidering is: what sort of Atonement was in vogue during the ages stretching from Adam to Jesus? Millions of men passed away from this world prior to the Crucifixion of Jesus, without putting in faith in the Christian doctrine of Atonement. Should we reckon that they have got salvation? Again just think of the story of Abel and Cain. Cain was decreed 'cursed', because of the murder of Abel (Genesis, 4 : 112) and no system of Atonement is known to have made him blessed. Again a whole nation was destroyed by Noah's floods, (Genesis, 6 : 13), but God did not design any Atonement to save it, nor did Noah teach anything about it. Again, about Abrabam a direct descendant of the geneological tribe of Noah, it is written:

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"And he believed in the Lord; and he counted it to him for righteousness. (Genesis, 15-6)

The point to note is that it has not been stated that Abraham was counted righteous as a result of his faith in any Atonement. It is evident from the Genesis: (chapter 7 : 9) that God's covenant with Abraham and his progeny was about the external and practical aspest of the law of religion, and not about the faith in Atonement; So, if for ages, from Adam to Jesus, God had been forgiving the sins of the people, on the basis of faith and good deeds, and not due to Atonement, we may rightly ask, what new need had now arisen to ransom Jesus blood. If, however, Atonement was to be so indispensable for salvation, then God should have sent His only Son in the

beginning of the world and by crucifying him, He should have established Atonement as a means of attaining salvation for the coming generations. After all, what was it that occasioned the necessity of forsaking the previously well-adopted ways and means.

Forgiveness of Sins without Atonement

God addressed Prophet Soloman (peace be on him) saying :

> "If I shut up heaven and there be no rain, or if I command the locusts to devour the land, or if I sent pestilence among my people ; If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sin, and will heal their land." (11 Chronicles, 7 : 13-14)

The meaning of the above quotation is very obvious. God means to say : Should you happen to err or commit sin, do not think that God cannot or will not forgive. Forgive He will but the way to attaining forgiveness, is not that one person from among the many, should step forward, offer his life, saying that his vicarious sacrifice stands as Atonement for the sins of others. No, that is not the way. As against this God desires that men should humbly bow themselves before Him, seeking His forgiveness, Saying, 'O ! God, we have sinned ; You forgive us'. Thus will He forgive their sins.

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Sin Subsequent to Faith in Atonement

Let us suppose that the sins prior to a person's faith in Atonement have been forgiven. Now, the point to consider is, how the sins committed after this faith will be redeemed. Will another person be nailed to the Cross or will the sacrifice of Jesus, already made, be sufficient to atone for these sins ? In this connection the Bible says something different. It is written :

> "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more

sacrifice for sins.

"But a certain fearful looking for of judgement as fiery indignation, which shall devour the adversaries."

(Hebrew 10 : 26 - 27)

It cannot be alleged that no Christian has ever sinned after his faith in Atonement. Many a man sins despite Atonement : this is borne out by everyday experience. Padre Pfender stated in his book, Meezan-ul-Haq that no person is free from sin and in support of this, presented the following testimony :

".... for the imagination of man's heart is evil from his youth ;" (Genesis, 8 : 21)

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Did Jesus Undergo Crucifixion Voluntarily ?

This concept occasions another doubt in our mind. Did the Son of God shoulder the burden of sins of the other people, voluntarily ; or was it done on the will of Father ? If it was done on the bidding of the Father then Father is evidently unjust, because He heaped other's Sins on an innocent person who was held responsible for, and then punished on behalf of others. This is shear injustice on the part of Father.

If it is alleged that Jesus accepted crucifixion voluntarily, this argument does not hold water. Such a claim is contary to what is given in the Bible. Thus, it is written.

"And he (Jesus) went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt." (St. Matthew 26 : 39)

Now, is it rational to believe that a person who has willingly shouldered the burden of other's sins and has voluntarily offered himself for sacrifice, would never weep bitterly, bow down humbly and pray to be saved from death. This verse, any way, shows that Jesus was never willing for it. And how does it become Atonement for the sins of mankind ? Did God put the burden of sins on an innocent out of sheer

cruelty? When Jesus was hanged on the Cross, the intensity of his unwillingness was so great, that, according to the Bible, he is stated to have said :

> "Eli, Eli, Lama Sabachthani? that is to say, My God, My God, why has thou forsaken me?"
>
> (St. Mathew, 27 : 46)

Now we take up the question whether Jesus did actually die on the Cross? In this connection, it must be remembered that the Holy Founder of the Ahmadiyya Movement, the Promised Messiah, has written an Urdu treatise مسیح هندوستان میں i.e. 'Jesus in India'. In this treatise and in many other of his books, he has furnished cogent arguments based on human wisdom and experience, authentic scriptural references, and evidence found in old medical and history books, and proved that Jesus did not die on the Cross. Here, however, in this connection I reproduce the evidence of Jesus himself. Once a party of the scribes and the Pharisees approached him and asked him to show a sign. About this he said :

> "An evil and adulterous generation seeketh after a sign : and there shall no sign be given to it, but the sign of the Prophet Jonas For as Jonas was for three days and three nights in the whale's belly ; so shall the Son of man be three days in the heart of the earth."
>
> (St. Matthew, 12-39-40)

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Prophet Yunis (Jonas) was alive when he entered the whale's belly, he remained alive within it, and he escaped alive from it. Similarly, Jesus escaped alive from the Cross. So it is incorrect to think that he died on the Cross.

Since the death of Jesus on the Cross is the hypothesis for the concept of Atonement ; and if this death has not been proved, the concept does not hold water ; and the rest of the proposition about attainment of Salvation becomes wishful thinking that would not hold ground for its validity, and is consequently incorrect.

Concept of Salvation in Islam

In Islam, Salvation is not the highest goal for human life. What is more important is the attainement of *falah* (فلاح) i.e., success. *Falah* means فاز و ظفر بما طلب that is, man succeeded in his intention and got his objective. According to Islam, the goal of human life is not to escape the punishment of the Hell; its aim is to attain (Falah) success. God says in the Holy Quran:

و ما خلقت الجن و الانس الا ليعبدون

"And I have not created the Jinn and the Men but that they may worship me." (Al-Dhariyat verse 57)

So falah implies the achievement of the objective of man's creation; and its distinctive and highest stage is nearness to God, seeing Him, and making communion with Him. It is explained in the Holy Quran at another place as under:

يايتها النفس المطمئنة ارجعى الى ربك راضية مرضية فادخلى
فى عبادى - و ادخلى جنتى

"O thou soul at peace? Return to thy Lord thou well-pleased with Him and He well-pleased with thee. So enter thou among My chosen servants And enter thou My Garden". (Al-Fajr 28-31)

So entering the paradise is, in fact, the success in acheiving the objective.

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Paradise is the highest spiritual point of bliss where man sees and meets God.

Here the question arises as to why does man commit sins. The answer is that it is due to the lack of spiritual insight about the attributes of the Divine Being. It is obvious that if there is no discerning knowledge or understanding of a thing, its importance and value cannot be realized. The sign of a true religion is that the means of perfect knowledge of and union with God should be available so that man might desist himself from committing sin.

هر که عارف ترست ترسان تر

The greater is a man's consumate knowledge, the greater is his apprehension.

The question now is how to escape this life of hell. Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be on him) says :

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"The knowledge that God has given to me in answer to this question, is this very thing namely, that escape from wordly abode of fire is based on the deepest spiritual knowledge (of the Divine Being) which should be real and perfect, because the selfish passions, which are ever tempting towards themselves, like a flood at the highest water-mark which is flowing furiously, in order to destroy faith. It is impossible to remove a perfect malady without a perfect remedy. For this reason, therefore, attainment of Salvation requires perfect divine knowledge." (Lecture Lahore p. 5)

Another aspect of this question is that man is fully aware that God exists, he also knows that sin entails punishment. Then why does he indulge in sin. A pure and simple answer to this query is that his awareness of sin is only superficial or skin-deep, and it lacks the certainty characteristic of profound faith. If he were certain that any sinful act, when committed would instantly bring a bolt from the sky, he would have never gone near it. He regards it harmful ; but not fatal like poison which even if taken by mistake would result in instantaneous death. Lack of perfect knowledge, therefore, is the root cause which gives encouragement to sinning irrespective of consequences.

In addition to this divine knowledge or clear recognition of God it is essential for attaining Salvation, to have implicit faith in His Messengers, because God's appearance is reflected through His Messenger. Whoever sees God, sees Him through this mirror (Messenger). So whoever is a disbeliever or a falsifier of the Holy Prophet, Muhammad (peace be on him) can never achieve Salvation. Thus says God in the Holy Quran :

آمن الرسول بما انزل اليه من ربه و المومنون ـ كل آمن بالله

و ملئكته و كتبه و رسله لا نفرق بين احد من رسله

"The Messenger of ours believes in that which has been revealed to him from his Lord and so do the believers; all of them believe in Allah and in angels and in His Books and in His Messengers saying we make no distinction between any of His Messengers.

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(Al-Baqarah verse 286)

Commenting on this verse Hazrat Mirza Bashiruddin Mahmud Ahmad (may Allah be pleased with him) the second caliph of the Promised Messiah says:

"In order to perfect the process of purification of souls, it is salutary on the part of the believers to have faith in Allah, His Angels and His Books. It has been told that unless a man does not reform both his belief and his action, he cannot succeed in attaining the pleasure of Allah. But, inspite of this clear verse, some people think that for the purpose of achieving Salvation only faith in Allah is enough, and faith in His Messengers and Books is not necessary. Dr. Abdul Hakim of Patiala also held such a notion and it was for this very reason that as a punishment the Promised Messiah expelled him from the Ahmadiyya Community, and wrote with great emphasis that such a beliet was totally against Islam. In Islam, faith in all the Messengers and especially in the Holy Prophet Muhammad (peace be on him) is essential for the sake of securing Salvation". (Vide Tafsir-i-kabir in Urdu)

Tauba and Istaghfar as a Means of Forgiveness of Sins

It is admitted in the Christian religion that God accepts repentance for forgiving sins, but the condition is that the person repenting must be a Christian. In Islam, however, there is no

such condition. *Tauba* means that man should forsake evil with a promise that he would not revert to evil-doing even when flung into fire. When a man turns towards God with full sincerity and determination, He too, being Merciful and Noble, forgives him. If, however, he cherished no hope of pleasing God by means of his *Tauba* (repentance) he would never have refrained himself from sinning, God says in the Holy Quran:

من عمل منكم سوء بجهالة ثم تاب من بعده واصلح

فانه غفور رحيم

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"Whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving and Merciful".

Similarly two other attributes of Allah, as stated in the Holy Quran, are الحی *Al-Hayy* and القیوم *Al-Qayyum*. *Al-Hayy* (the Living means creator of something living from nothing; and *Al-Qayyum* (the self—Subsisting and and All—Sustaining) implies protector. Just as the Creator (الخالق) is requised to bring human life into existence, the All—Sustaining (القیوم) is needed to protect. As against this man is frail and weak and this is so because he is a creature of God. This weakness has been stated in the Holy Quran as خلق الانسان ضعیفا i.e. man has been created weak. So being weak by nature, man needs a sustainor or a protector. We have been taught to pray in sura Al-Fatiha

اياك نعبد واياك نستعين

i.e. Thee alone do we implore for help. In this prayer we have been taught to seek God's protection in order to compensate for human weaknesses. استغفار is derived from غفر and means to cover or to protect. Therefore, *Istighfar* really means to pray to God and implore for help and seek protection. The Christians confess their sins before a priest, who being a creature of God is himself a needy person. In Islam, we do not turn towards any person; we rather say استغفرالله that is, O! God, forgive our sins and protect us from evil. Thus, it is written:

والذين اذا فعلوا فاحشة أو ظلموا انفسهم ذكروا الله
فاستغفروا لذنوبهم ومن يغفر الذنوب الا الله

"And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins—and who can forgive sins except Allah."
(Al-Imran, 136)

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The Promised Messiah (peace be on him) says:

"There are some who are aware of sin, whereas there are others who hardly know it, for protection against every sin, visible or invisible; known or unknown; and against every sin pertaining to hand, feet, tongue, nose ears or eyes; and against all other types, man should continue saying Istaghfar." (Malfuzat, Vol. IV)

Due to lack of understanding some Christian gentlemen criticize this prayer saying that *Istighfar* connotes presence of earlier sins; whereas Istighfar implies that sins may never be committed in future. God says in the Holy Quran

و استغفروا ربكم ثم توبوا اليه

In this noble verse two things have been mentioned:

(1) to acquire power
(2) to put this acquired power into practice.

To acquire power is Istighfar. In other words, it signifies the means of help or assistance. For example a person takes physical exercise to acquire physical strength and power by means of dumblles. Istighfar implies spiritual dumbells. It enriches the soul with strength which gives it not only steadfastness but also the ability to perform good deeds.

Finally, I wish to reproduce two excrepts from the writings of the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad Sahib, the Promised Messiah (peace be on him):

"Of the wonders which God has bestowed upon me, one is that I have met Jesus in a state of wakefulness which is called a vision and have talked to him and have ascertained from him his teaching. It is worth attention that Jesus is so horrified at the doctrines like Atonement, Trininity, and Sonship, as if a great imposture has been fastened upon h m. This evidence of vision is not without support. I believe firmly that if a sincere seeker after truth would come and stay with me for a period and would wish to meet Jesus in a vision he could do so through the blessings of my supplications and attention. He can also talk to him and receive his assurances with regard to his teachings for I am a person in whose soul the soul of Jesus is reflected.

(Tohfa Qaisarya P. 21)

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Again, he writes:

O! dear ones! This is a true and tested philosophy that in order to avoid sin, man depends on profound knowledge of the Divine Being and not on any Atonement. I must truly say that if the people of Noah had the perfect knowledge of Divine Being which produces that complete apprehension, it would never have drowned. If the people of Lot had been graced with this discerning [recoginition, stones would not have rained on it. If this nation (country) had been bestowed with that recoginition of the Divine Being that causes shivers, plague would not have produced such havoc as it had. So for this salvation, we do not need anybody's blood, or crucifixion of any Atouement. On the other hand we need only one sacrifice, and that is the sacrifice of our 'Self' which is the requirement of our nature: Another name of this sacrifice is Islam. Islam means to offer the neck for slaughter, that is to place our soul with complete willingness at the

threshold of God's alter. This dear name (Islam) is the quintessence of the entire Law of religion and is the very basis of all commandments." (Lecture Lahore p. 7.9)

اسلام چیز کیا ہے خدا کے لئے فنا

ترک رضائے خویش ہے مرضی خدا

What is Islam! It is to die for God's sake. It is to relinquish our will for God's Will'.

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